291 The Lolo male has only one upper garment to cover his body, in winter or summer. The garment is usually blue, with a slit on the right side, reaching to the waist. The buttons are made of bone or cloth. Double layers of cloth or multicolored lace are sewn with cotton thread on the sleeve openings and edges of the garment. The trousers have enormously wide legs. They look like a long skirt when the wearer stands up, but the legs are often tucked in the belt at the waist when he [514] walks. A man can urinate very conveniently by pulling up the trouser legs without having to untie his belt. The Lolo do not wear shoes and both men and women have normal feet.

The Lolo wear capes for protection against inclement [287 weather. There are two kinds of capes: one made of hand-288] matted felt, thick and warm; the other made of woven wool for wear in the rain. They can be worn singly as an overcoat or one over the other. Both are very narrow at the neck and long enough to reach the knees. The woven woolen cape is decorated with tassels on the lower part and looks exceedingly handsome. The cape, a special feature of Lolo clothing, is very popular with both men and women, old and young.

302 [42] Lolo women are adorned somewhat differently. Instead of a t'ien p'u-sa on the forehead, women of different age groups have different styles of hairdo, a single braid, two braids, or a bun coiled up on the head. For their headgear 291 or hats, there are several combinations and styles, which vary according to age. The woman has two holes in each ear, one 304 on the lower lobe and the other inside the rim. The ear orna-301 ments consist of red beads and silver, coral, or other pendants.

The women's upper garments are the same as the 291 men's, except that the sleeves are always trimmed with lace. For example, Li-ch'ü Ch'ü-hsi-erh of San-ho-i-ta village has three layers of lace on the hems of her dress and five rows of silver buttons on the collar. The women do not wear trousers but cover the lower part of the body with a long skirt made of many pleats in variegated colors. Like the men, they wear two kinds of woolen capes. When the author's party reached Wu-chio, we were greeted by Mrs. Hu, nee Li-ch'ü, who was the village head. As she walked toward us from a distance in her tasseled woolen cape and long skirt trailing on the ground, her graceful mien made her look almost like a queen on promenade.

241 For food production, the Lolo rely on animal husbandry and farming, especially the latter. Every family has a plot 233 of arable land which is cultivated for food crops. Grazing is

241 not common and only wealthy families can afford to keep a
233 herd of cattle or sheep. The general belief that the Lolo are a nomadic tribe is erroneous.

567 Agriculture and grazing will be discussed more fully in Chapter 6, "Economic Life." Here mention will be made only of family labor connected with these occupations. In a
[356] Lolo family, all housework is done by slaves under the supervision of the black Lolo master. Every black Lolo family has several household slaves called kuo-chuang wa-tzu [lit., "stove slaves"], who are white Lolo or Han-Chinese. These slaves
[592] live in the master's house, do housework for him, and are indebted to him for all their food and clothing. They own no property, but are themselves considered a part of their master's property. He can sell them whenever he pleases. The white Lolo who are not household slaves have their own dwelling places, land, cattle, and other property. Sometimes they also have Han-Chinese as slaves to work for them. On the other hand, they have to take orders from their black Lolo masters and perform duties for them. The white Lolo are never completely freed from the slave status.

512 In a Lolo household, both master and slaves rise early
[515] in the morning. They wipe their eyes clean with their hands, but do not wash their faces. The male slaves who tend cattle and sheep lead them up the mountain to graze, while those who farm take their tools to the field to plow or weed. Farming
[241 is a joint effort of husband and wife, who often work together
462] shoulder to shoulder in the field. In sowing, plowing, or harvesting, [43] men and women both participate. The herders usually take corn cakes made the night before to eat on the mountain. The farm workers generally return to the house for breakfast at about 10 o'clock, after which they do not go out to work again. Sometimes they stay home in the morning and go
241 to the field after breakfast. The Lolo do not engage in intensive farming. Though uncultivated lands lie everywhere in Liang Shan, the Lolo are not interested in developing them for cultivation. They are satisfied with having just enough food for family consumption.

[264] They have two meals, one in the morning and the other in the evening, but no regular mealtime. The preparation of
252 food is the duty of female household slaves. Dried corn or buckwheat, doled out to them from storage by the mistress of the house, is first ground into flour on the grindstone. After the stove is lighted, the flour is poured into an iron caldron, mixed with water and boiled, and then taken out and put into a round, flat-bottomed basket. The dough is kneaded into round

000 Lolo family, one should not attempt a strict demarcation of the several economic processes.

No matter how simple the society is, its economic structure is always based on the division of labor. [61] In other words, each individual in a social group has a special task to perform. Even in a fishing and hunting community, a division of labor between the male and female is very common. The man goes out hunting while the woman stays home to cook or to pick fruit in the neighborhood. In an agricultural and pastoral society, the division of labor between male and female is not as strictly defined as in the hunting and fishing community. Sometimes, as among the Pueblo Indians, the male takes the entire responsibility of agricultural labor; sometimes, as among the African Bathonga, the female assumes this responsibility. Among the Ifugao of the Philippines, the male is in charge of cultivation and harvest while the female does the weeding and gardening. In agricultural affairs
462 Lolo men and women cooperate in every way and work shoulder to shoulder in the field. But in some work there is still a division of labor. For example, magic and praying for rain are performed by men, with the pi-mu as leader, whereas cooking and carrying water are women's jobs, which the men take over only on special occasions. Other activities indirectly related to economic life, such as fighting, robbing, stealing, and so forth, belong to the men's province.

463 Besides the division of labor by sex, there is also in the
564 Lolo community a division of labor by class. Originally it had no direct bearing on economic life, that is, Lolo society was not divided into classes because of the differences in economic life or in occupation. The fact that the black Lolo nobles possess large tracts of land and ruling power while the white Lolo slaves are confined to menial work is actually the result of class distinction.

463 Cultivation, whether of corn in dry lands or of rice in
564 wet fields, is the sole responsibility of the white Lolo. The black Lolo never participate in any farm work. On the other
233 hand, although animal husbandry is also the duty of the white Lolo, the black Lolo often do it themselves. During the visit of the inspection team to Huang-mao Kang, we met a black Lolo, A-cho Shih-chio, tending a flock of 20 to 30 sheep with a white Lolo slave. Shih-chio was the benefactor of our interpreter, Wang Chü-sung. After an introduction, he accompanied us for several days, during which we strolled, talked, and laughed together, and became well acquainted. So I have had a chance to observe Shih-chio's life as a shepherd and to learn that the

463 black Lolo tend sheep themselves and do not consider ani-
564 mal husbandry a mean job as farming is. Furthermore,
● 233 every year during the shearing season, the black Lolo usually participate in the work; they especially take the leading part in the "wool fair" at Huang-mao Kang.

174 The fact that the Lolo look down upon farming gives the
564 author the impression that animal husbandry was originally the main economic activity of the black Lolo and that the Lolo were formerly a pastoral people. It was only after the conquest of the white Lolo and the capture of the Han-Chinese as slaves that the black Lolo started farming by forcing the conquered people to cultivate the land. Most of the white Lolo were originally Han-Chinese [62] who, having lived in the Lolo territory for many years, forgot their Han-Chinese ancestry and considered themselves as Lolo. This point will be discussed in detail in the subsequent chapter, "Classes." Here it suffices to mention briefly that the difference in the Lolo attitude towards grazing and farming may be attributed to the differences in the former economic life of the black and white Lolo, or in the relationship of the conqueror and conquered.

241 Agriculture, however, is the most popular enterprise
564 in the Lolo area today. Although the black Lolo do not cultivate the land themselves, the white Lolo, who constitute 80 to
[162] 90 per cent of the total population, are all engaged in farming. Provisions for both black and white Lolo depend upon the produce from the fields. In other words, agriculture is the main economic stay of the Lolo who have, however, a special system of their own in agricultural activity.

423 In Lolo villages, all arable land is the property of the
564 black Lolo. Due to the many divisions and branches within the clan, to the new economic units formed by the grown-up children at the time of their marriage, and to the inheritance of land by male heirs after the death of their father or grandfather, each black Lolo family has its own plot of land. In other words, the right of land ownership is geared to the family unit. This, however, applies only to the arable land for agricultural production and is quite different from the outlying village land, which has no clear-cut boundaries. The
423 village district includes the dwellings, the land or field en-
621 circling each house, the outer grazing land, and even the forests, mountain streams, and rivers. Actually only the house and the field constitute the land owned by each family, while the outlying pasture and forest are the common property of the entire village. Everybody has the right to use them, including all outside people who are not clan enemies. Different

241 Besides corn and buckwheat, other agricultural products include oats, potatoes, green vegetables, and turnips, each of which has its proper harvest season. Among them, [252] oats are considered the most precious. The Lolo usually grind them into flour and mix it with water to eat on a trip. Potatoes are produced in large quantities to be used as auxiliary food.

241 Lolo agriculture is aimed at self-sufficiency only. 461 The people will be quite satisfied if production each year is 311 enough to meet the demands of consumption. The Lolo do not work hard on the farms, nor do they want to expand the cultivated acreage or to improve agricultural techniques. So the good earth of Liang Shan still remains a tract of barren land.

[423] Every Lolo family has its own cultivated field, which 237 constitutes its basic property. The wealth of a black Lolo 556 household, however, is measured by the herd of animals it owns. Animals are also raised by the rich white Lolo. Domesticated 233 animals consist largely of sheep and goats, pastured by house- 343 hold slaves. The sheep pen is inside the walls of the house but sometimes also outside as a separate unit. In spring and summer when the weather becomes warm, a round bamboo stable is built on the mountain slope outside the village to house the flocks of sheep. These are watched over day and night by household slaves. Besides grazing, the sheep are fed salt water twice or thrice a month to stimulate the growth of wool, used mainly as material for making capes. Shearing is performed three times a year between the third and tenth month; 236 the wool cut in the third month is the best in quality. In the 527 hot seventh month, people from villages in different places 571 drive their flocks to Huang-mao Kang, partly to cool off and partly to cut the wool. At that time different clans and villages assemble to feast and play together after shearing. They exchange gifts and food, trade or barter, and talk and laugh in these semisocial gatherings. It is a very grand affair, popularly called the "wool fair."

231 Pigs are also raised in flocks of ten or more and tended by female household slaves, but pig breeding is not as [237 popular as sheep breeding. After the pigs are killed, the 439] bristles are shaved off from head and body for export to the Han-Chinese territory.

The Lolo also raise the common yellow oxen in herds of as many as several dozens. They are driven to the pastures outside the village in the early morning and returned to the stable in the evening. The oxen can be used for plowing and are more expensive than sheep and pigs. The Lolo do not